The Mohammedan Missionary Problem

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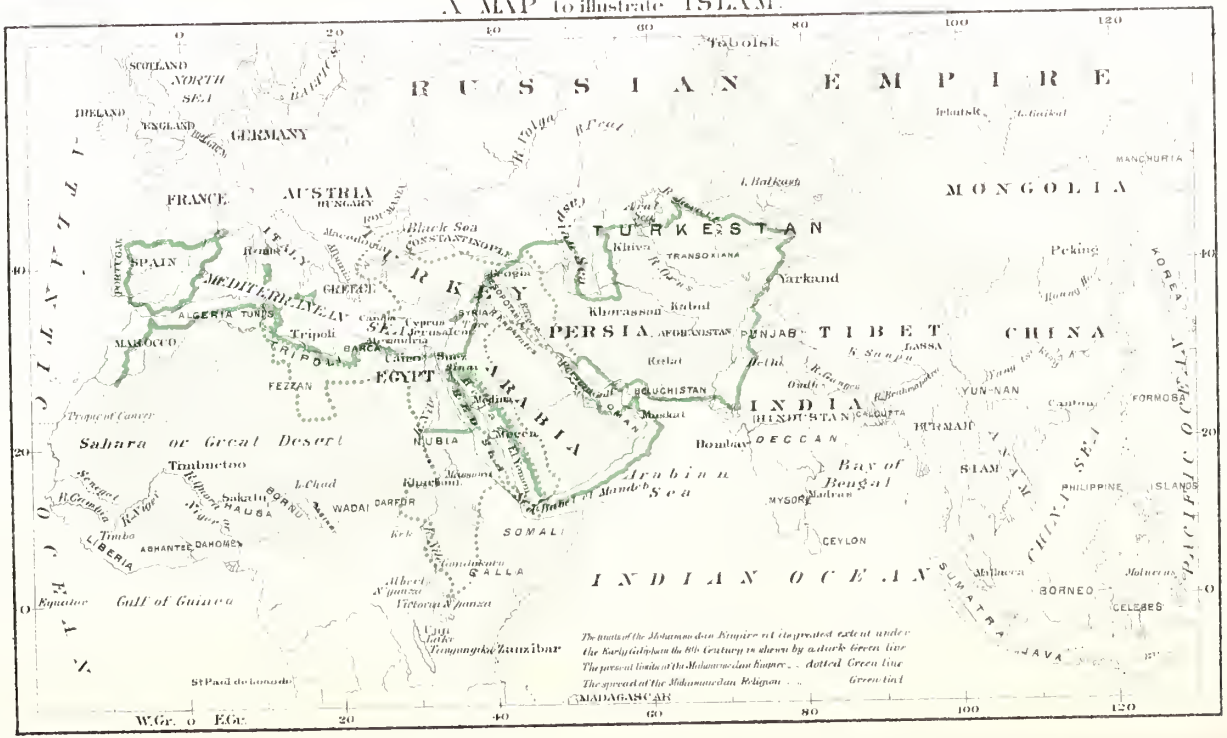
A MAP to illustrate ISLAM.



THE

MOHAMMEDAN

MISSIONARY PROBLEM.

BY THE

Rev. HENRY H. JESSUP, D.D.,

For Twenty-four Years Missionary in Syria.

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INTRODUCTORY NOTE.

A DISCOURSE on "The Mohammedan Missionary Problem," delivered before the General Assembly of the Presbyterian Church in the United States, meeting at Saratoga Springs May 18, 1879, by the Moderator, the Rev. HENRY H. JESSUP, D. D., of Beirut, Syria, attracted general attention, and awakened a desire on the part of many to have it in print. In compliance with this demand, and at the request of the Presbyterian Board of Publication, Dr. Jessup has rewritten and enlarged the discourse, and the result is here given to the public.

PREFACE.

This little treatise does not profess to be an exhaustive statement of the relations of Islam and Christianity. It is a mere outline. It is published in deference to the earnest request of friends who have thought it worth preserving in a permanent form.

The map accompanying this volume is taken from that printed in Stobart's *Islam*, published by the Christian Knowledge Society. The green shading has been extended over parts of China not marked in the original, to indicate the existence of four millions of Moslems in that empire. This is the only correction made in this map, for which I would express very great obligations to Principal Stobart.

The Arabic pronunciation of the name of the founder of Islam requires that the English word be written *Muhammad*, but I have followed the ordinary spelling, *Mohammed*. It is unfortunate that Stobart, following Irving, should have adopted a form of the name so utterly wrong as "Mahomet."

The number of Mohammedans in the world is given in this work as one hundred and seventy-five millions. Mr. Keith Johnston estimates it as follows:

In Europe	5,974,000
In Africa	50,416,000
In Asia	112,739,000
Total	169,129,000

It does not probably vary far from one hundred and seventy or one hundred and seventy-five millions.

Inquiry is often made for the best books on Mohammedanism. The following is a list of the more important:

1. Introductory Essay of Sale's *Koran:* Lippincott.

2. The Preface and Notes of Rodwell's *Koran:* Williams & Norgate, London.

3. Sir William Muir's *Life of Mohammed:* London.

4. Stobart's *Islam and its Founder:* Christian Knowledge Society.

5. Dr. Sprenger's *Life of Mohammed:* Allahabad, 1851.

6. Dr. Pfander's *Mezan el Hoe:* Church Missionary Society, London.

7. Irving's *Life of Mahomet.*

8. Lane's *Modern Egyptians.*

9. R. Bosworth Smith's *Mohammed and Mohammedanism:* Harpers.

10. Rev. T. P. Hughes's *Notes on Mohammedanism.*

11. Osborn's *Islam under the Arabs:* Longmans, Green & Co.

12. *The Coran,* Sir William Muir: Christian Knowledge Society.

13. Dr. Hamlin's *Among the Turks:* Robert Carter & Brother.

14. Burton's *Pilgrimage to El Medinah and Meeca:* Putnam & Co.

15. Clark's *The Arabs and the Turks:* Dodd & Mead.

16. Rev. T. Milner's *Turkish Empire:* Religious Tract Society, London.

17. *Report of Conference on Foreign Missions,* Mildmay, 1878. J. F. Shaw & Co., London.

18. *The Trident, the Crescent and the Cross,* Vaughan. Longmans, London.

19. *Islam and Christianity,* J. M. Arnold. Longmans.

20. *Christianity and Islam,* Stephens.

See also the list of authorities in the preface to Bosworth Smith's *Mohammed.*

The works of Syed Ahmed Khan Bahador and Syed Ameer Ali are an attempt at a refutation of Sir William Muir's indictment of Mohammedanism, written by Moslems. There is a great assumption of learn-

ing and a sophistical defence of the Koranic teachings with regard to slavery, polygamy, divorce and the degradation of woman.

The multiplication of books on this subject shows its growing importance.

It is our earnest hope and prayer that this revival of interest in the historical, theological and ethical bearings of Islamism may result in a new practical interest in the spiritual welfare of the Mohammedan nations. It is high time for the Christian Church to ask seriously the question whether the last command of Christ, "Preach the gospel to every creature," concerns the one hundred and seventy-five millions of the Mohammedan world.

HENRY H. JESSUP.

MONTROSE, PENNA.,
July 16, 1879.

CHRONOLOGICAL TABLE.

A. D.

570. Birth of Mohammed, at Mecca.

590. Gregory I. becomes bishop of Rome.

597. Mission to the Saxons in Britain.

609. Mohammed proclaims his pretensions.

622. The *Hejra*, or flight of Mohammed from Mecca to Medina.

632. Death of Mohammed.

632. Abū Bekir, first caliph or successor of Mohammed.

636. Capture of Jerusalem by the caliph Omar.

640. Capture of Alexandria by Omar.

711. Tharyk crosses *the straits* from Africa to Europe, and calls the mountain Jebel Tharyk (Gibraltar).

732. Battle of Tours; Abd-er-Rahman defeated by Charles Martel; Western Europe saved from becoming Moslem.

786. Haroun er-Rashid, caliph of Baghdad.

1063. Alp Arslan, Seljukian Turkish prince.

1299–1326. Reign of Othman, founder of the Ottoman dynasty.

1452. Perfection of art of printing in Mentz by Guttenburg, Faust and Schœffer.

1453. Capture of Constantinople by Mohammed II.; exodus of Greek scholars to Southern Europe.

1492. Discovery of America by Columbus.

1492, July 2. Boabdil (or Abou Abdallah) defeated by Ferdinand at Granada; end of Moslem rule in Spain.

1517. Ottoman sultan Selim I. conquers Egypt, wrests the caliphate from the Arab line of Koreish through Motawekkel Billah, and transfers it to the Ottoman sultans; Ottoman caliphate never acknowledged by Persian or Moorish Moslems.

1683. Final check of Turks at gates of Vienna by John Sobieski, king of Poland, Sept. 12; Eastern Europe saved from Moslem rule.

1856. End of Crimean War; Treaty of Paris; European agreement not to interfere in domestic affairs of Turkey.

1878. Treaty of Berlin; independence of Bulgaria secured; Anglo-Turkish Treaty; England occupies Cyprus—agrees to defend the frontier of Asiatic Turkey against Russia, on condition that the sultan execute fundamental reforms in Asiatic Turkey.

CHRISTIANITY AND ISLAM COMPARED.

The Aggressive Command.	"Go ye into all the world, and preach the gospel to every creature." Mark xvi. 15. "Fight thou against them until they pay tribute by right of subjection, and they be reduced low." *Koran,* chap. ix. 29.
The Motto.	"There is one God and one Mediator between God and man, the man Christ Jesus." 1 Tim. ii. 5. "There is no God but God, and Mohammed is his apostle."
The Treatment of Enemies.	"Love your enemies." Matt. v. 44. "O Lord of all creatures! O Allah! destroy the infidels and polytheists, thine enemies, the enemies of the religion! Give them and their families, their women, their children, etc., as booty to the Moslems, O Lord of all creatures!" —*Mohammedan Missionary Prayer.*

THE MOHAMMEDAN MISSIONARY PROBLEM.

AT the beginning of the seventh century there occurred two events of momentous importance. Though geographically remote from each other, and not often associated in the mind of the Christian student, they were providentially related in the most intimate manner, as bearing upon the welfare of the race and the future development of Christ's kingdom in the world.

One was the rise of the Mohammedan religion—the other the christianization of the Saxon race in Britain.

It is the purpose of the writer in the following pages to show the evident plan and providence of God in the past, present and

future relations of the Anglo-Saxon Christian race to the Mohammedan world.

God has been preparing Christianity for Islam; he is now preparing Islam for Christianity. The Roman power and the Greek language prepared the way for the coming of Christ and the giving of the gospel to the world. Anglo-Saxon power and the Arabic language, the sacred language of the Koran, are preparing the way for giving the word of Christ, and Christ the Word, to the millions of the Mohammedan world.

The Mohammedan religion arose, in the providence of God, as a scourge to the idolatrous Christianity and the pagan systems of Asia and Africa—a protest against polytheism, and a preparation for the future conversion to a pure Christianity of the multitude who have fallen under its extraordinary power.

The religion of Islam has been styled the "quarantine of the nations," and in the apprehension of Christian faith it must be re-

garded as a step in advance of all pagan systems, and yet falling far short of the morality and spirituality of the gospel, and destitute of any provision for human redemption.

When Gibbon declared that the Islamic motto, "There is no God but God, and Mohammed is his apostle," asserts an "eternal truth and an eternal lie," he truly expressed its duplex and inconsistent character.

Mohammed unfurled his standard in 622 A. D., when he fled from Mecca to El Medina ("the city"). This *Hejra*, or "flight," is the beginning of the Mohammedan era. The religion of Islam spread rapidly over Arabia, and thence northward over Palestine and Syria. Khaled, the "Sword of God," captured the cities and towns of Syria; ten thousand Christian churches were either destroyed or converted into Mohammedan mosques. The cities of Syria and Palestine to-day are filled with mosques whose architecture betrays their Christian origin. The

splendid mosque of Amweh, in Damascus, was the church of St. John the Baptist; the mosque of Aksa in Jerusalem was the church of Justinian; and the world-renowned mosque of Constantinople was the church of Agia Sophia.

Sweeping into Africa, the scimitar of the Moslems carried the Koran into Egypt, far up the Nile, across Northern Africa to Tunis, Algiers and Morocco; and in 711 A. D. the Mohammedan general Tharyk crossed the Straits into Europe, and called the great rock on the northern side, from his own name, Jebel Tharyk, "mountain of Tharyk," now called, by a corruption of the Arabic words, Gibraltar.

In twenty-one years the Moslems had subjugated Spain, but in 732 their progress into France was checked by Charles Martel, who in the battle of Poictiers defeated the invading army and saved Western Europe from becoming a Mohammedan province. The history of the Arabs in Spain is too

familiar to need more than a mere allusion, but it is a significant coincidence in history that in the year 1492—the very year in which Columbus discovered America, and thus opened a new field for the growth and development of that christianized Anglo-Saxon race which was destined to wield so mighty an influence upon the future of the Mohammedan nations—Ferdinand overthrew the last Spanish Mohammedan army at the gates of Granada, and the Moslems were driven back into Africa. In the following century it was a common proverb in Spain, "As hard to find as Mohammed in Spain," showing that the Moslem occupation of more than seven hundred years in Spain was at an end for ever. Turning northward from Arabia, the political and literary power of Islam reached its highest glory in Baghdad under the Caliphs. This was the golden age of Arabic literature. The Caliphs used their wealth and power in translating into Arabic the best classics of Greece. Translations of

Plato, Aristotle, Hippocrates and Euclid and other authors into Arabic found their way down the Mediterranean into Spain and France; and there are in the University Library of Paris more ancient Arabic manuscripts than can be found in the whole Turkish empire.

The armies of the Prophet by rapid conquests subdued in turn Persia and Afghanistan, and overran a large part of India. Thence they moved on through Central Asia into China; and to-day there are four millions of Moslems in China, of whom two hundred thousand live in Peking, the capital of the Flowery Kingdom.

A new factor now appeared in history. The Tartar Turks, a pagan race from Central Asia, conquered the empire of the Arab caliphs, and were conquered by its religion; they became Mohammedans. Then began the struggle between the rising Ottoman power and the tottering empire of the Greeks. Step by step, the Turks pushed

the Greeks to the westward, and in the year 1453, Mohammed II. unfurled the standard of the Prophet on the towers of Constantinople. In the previous year (1452) the art of printing was perfected by Guttenburg, Faust and Schœffer, preparing the way for the revival of letters. The capture of Constantinople in 1453 threw the Greek scholars of the East into a panic at the advance of the infidel host, and not a few of them fled to Southern Europe, bearing with them the Greek language, Greek literature and the Greek New Testament. Many were appointed professors in the universities of Italy and Southern Europe, and thus awakened an interest in the study of the Greek and prepared the way for the development of Bible study and the translation of the New Testament into the languages of Europe in the time of the Reformation.

The Mohammedan Turkish power now attempted the conquest of Europe from the East, as the Mohammedan Moorish power

had tried it from the West. It was not until the year 1683 that the Turks were finally defeated on the 12th of September at the gates of Vienna by Sobieski, and the Moslems were driven back across the Danube.

In the year 1878, by the terms of the Treaty of Berlin, and as the result of the Russo-Turkish war, the Turkish territory in Europe was narrowed down to a mere belt extending across from the Black Sea to the Adriatic, including East Roumelia (or Southern Bulgaria), Macedonia, Thessaly and Albania.

The caliphate, or succession of Mohammed, belongs legally to the Arab family of Koreish, the family of the Prophet. In 1517 the Turkish sultan, Selim I., conquered Syria and Egypt, and brought with him to Constantinople Motawekkel Billah, the last titular caliph of the family of Abbas. From this descendant of Dahir Billah, the thirty-fifth caliph of Baghdad, Selim "procured the cession of his claims, and obtained the right

to deem himself the shadow of God upon earth. Since then the Ottoman padishah has been held to inherit the rights of Omar and Haroun, and to be the legitimate commander of the Faithful, and, as such, possessed of plenary temporal and spiritual authority over the followers of Mohammed."* The Persians and Moors, however, reject this claim, and at the close of the Russian war not a few even of the Arab muftis declared that the caliphate had been forfeited by the inglorious defeat of the Turks, and should now return to the Arab family of Koreish.

The above is a brief epitome of the rise and geographical extension of the religion of Islam. It now extends from the Pacific Ocean at Peking to the Atlantic in Sierra Leone, over one hundred and twenty degrees of longitude, embracing one hundred and seventy-five millions of followers. Its

* Freeman: *The Saracens*, p. 158.

votaries are diverse in language, nationality and customs, embracing the more civilized inhabitants of Cairo, Damascus and Constantinople, as well as the wild nomad tribes of Arabia, Turkestan and the Sahara.

The evangelization of these vast, organized, fanatical and widely-extended masses of men is one of the grandest and most inspiring problems ever brought before the Church of Christ on earth. It is a work of surpassing difficulty, which will require a new baptism of apostolic wisdom and energy, faith and love.

But He who sitteth on the throne, and with whom "a thousand years are as one day," will prepare the way in his own wise and gracious time. He is already preparing the way; and it is our purpose to notice the remarkable interposition of the divine providence in raising up in the two great branches of the Anglo-Saxon Christian family, in Great Britain and the United States of America, the political, religious and ed-

ucational means and appliances which are tending to bring the Mohammedan world to Christ.

We shall thus see how the christianization of the Saxon race in Britain just at the time when the Mohammedan religion arose in the East was a divine plan, the remedy provided for the growing moral disorder, the "rod blossoming" for future displays of the divine power as well as the divine love to man.

This great Mohammedan problem lying before the Church of Christ in the immediate future, connected with its fulfillment of the great missionary commission of its divine Head for the world's salvation, will tax the intellect, the faith, the wisdom, the zeal and the self-denial of the whole Church in every land.

How are we to reach the one hundred and seventy-five millions of Mohammedans spread over one hundred and twenty degrees of longitude, from the Pacific in China to

the Atlantic in Sierra Leone, embracing vast nations speaking thirty different languages, with diverse climates, customs and traditions, yet unified and compacted by a common faith which has survived the shocks and conflicts of twelve hundred years?

This problem is even now pressing itself as never before upon the attention of Christian scholars and divines, and within a few years the literature of the subject has grown from a few standard and well-known books to a vast number of treatises, essays, papers and stately volumes, written in Germany, France, England, India and the United States, while the observations and testimony of missionaries and travelers have thrown a flood of light upon the moral, religious and theological, as well as the civil and political, status of this mighty system.

It is our purpose in these pages to present a mere outline of the relations of Islam to Christianity as illustrated by those features

in Islam as a system and in the state of the Eastern World, which are *unfavorable* to the acceptance of Christianity, together with those which are *favorable*. It is not possible to treat the subject in an exhaustive manner within the present limits, but we may hope to gather together the salient points, that we may the better estimate the nature of the contest before us.

CHAPTER I.

THE UNFAVORABLE FEATURES.

§ I. The first difficulty lies in the *union between the temporal and spiritual power* in Islam.

It is a politico-religious system. The sultan is the caliph of Mohammed—*i. e.* his successor. He is the prophet and priest and king of the Mohammedan world. The laws of the empire are based on the Koran, the decisions of the imams and Mohammedan tradition. The scimitar was the precursor and supporter of the Koran when Mohammed and his successors first propagated the new faith.

In the fifteenth century the Crescent ruled from Burmah on the east to Mogadore on the Atlantic, and all Europe trembled at the name of Islam. In the Turkish em-

pire the imperial army is a religious army, the great national festivals are religious festivals, testimony is a religious act, and Mohammedanism is thus entrenched in the very political and civil organization of the empire. Apostasy from the Mohammedan religion is thus in Turkey treason to the Mohammedan state. A convert to Christianity from Islam is arrested as a renegade from the conscription. The military authorities will insist that they care nothing for the man's religion, but he must be arrested as a traitor. This politico-religious alliance in the Turkish empire is in accordance with the letter and the spirit of Mohammedan law, and is the great obstacle to the evangelization of the Mohammedans.

§ II. The second feature in Islam unfavorable to missionary success is the *divorce between morality and religion.*

The Koran is not wanting in moral precepts, nor are the Vedas or the writings of Confucius. Yet it can be said that what-

ever in the Koran is true was taken from the Bible, and what is not from the Bible is either false or frivolous.

Islam is an intensely formal and ritual system, a religion of works—outward works, not affecting the heart or requiring transformation of the life. Fasting, the pilgrimage to Mecca, praying five times a day, testifying "There is no God but God, and Mohammed is his apostle," almsgivings, ablutions, genuflections, circumcision and repeating the one hundred names of God, are some of the rites and acts by which the believer purchases Paradise.

One who fulfills this ritual, in whole or in part, is a good Muslim, even though not to be believed under oath. Dr. Eli Smith of Beirut was said by an Arab to be a very holy man, "*But, poor man! he had no religion;*" that is, no observance of an outward ritual. The good works of Islam are of the lips, the hand and the outward bodily act, having no connection with holiness of life, honesty,

veracity and integrity. An Arab highway-robber and murderer was once brought for trial before a Mohammedan pasha, when the pasha stepped down and kissed his hand, as the culprit was a dervish or holy man who had been on several pilgrimages to Mecca, and had been known to repeat the name of God (Allah) more times in a day than any other man.

As their whole idea of *deen*, or religion, refers to the outward and ceremonial, they have lost all conception of the *spiritual* nature of religion, and language itself is so perverted that when spiritual ideas are meant to be conveyed, or attempted to be conveyed, to them, they apprehend only the outer husk, the very shell, while the inner spiritual meaning is lost. "The minutest change of posture in prayer, the displacement of a single genuflection, would call for much heavier censure than outward profligacy or absolute neglect."*

* Stobart, p. 237.

§ III. The third unfavorable feature in Islam is its *Ishmaelitic intolerance.*

There is no precept in the Koran enjoining love to enemies. It teaches kindness, charity and forgiveness of injuries, but only to Mohammedans. It knows nothing of universal benevolence.

Islam is an Arab, an Ishmaelitic, faith—"its hand against every man." Mohammedans glory in the name *Ismailee.* They are the people; all else are *kafirs*, infidels. Mohammed offered to men their choice of three things—*Islam*, *slavery* or *death.* All who do not accept Islam are looked upon as the legitimate servants of the true believers, and must pay them tribute. The Circassians, lately deported by the sultan from Bulgaria to Syria, stated on their arrival that "they had killed off the little kafirs in Bulgaria, and were now fleeing from the 'Big Kafir,' the Muskobe, and that if the Russian kafir came as far south as Syria they should massacre the Christians of Syria, and then flee a second time."

In the great Mohammedan missionary university in the mosque of Azhar in Cairo, Egypt, where ten thousand students are assembled from all parts of the Mohammedan world, studying the Koran and preparing to teach it throughout Asia and Africa, a missionary prayer is offered every evening in which the whole ten thousand unite. The following is a literal translation of it: "I seek refuge with Allah from Satan the accursed! In the name of Allah, the Compassionate, the Merciful! O Lord of all creatures, O Allah! destroy the infidels and polytheists, thine enemies, the enemies of the religion! O Allah! make their children orphans and defile their abodes! Cause their feet to slip; give them and their families, their households and their women, their children and their relations by marriage, their brothers and their friends, their possessions and their race, their wealth and their lands, as booty to the Moslems, O Lord of all creatures!"

In the eighth Sura of the Koran, verse 40, are these words: "Fight thou against them, till strife be at an end and the religion be all of it God's." So also in Sura ix. 29: "Fight thou against them [*i. e.* the Christians and Jews] until they pay tribute by right of subjection, and they be reduced low" (*i. e.* utterly humiliated).

On a recent public occasion in Beirut, after the official reading of a firman of the sultan Abd-ul-Hamîd guaranteeing absolute equality and liberty to all the sects of the empire, and granting to the Christians the right of military service and office, the pasha, an enlightened and liberal man, asked an old Mohammedan sheikh of the orthodox school to close the ceremony with prayer. All the company arose, when the sheikh, a venerable, white-bearded dignitary, stepped forward and prayed as follows: "O Allah, grant the victory to His Imperial Majesty the sultan Abd-ul-Hamîd Khan. Destroy all his enemies, destroy the Rus-

sians; O Allah, destroy the infidels. Tear them in tatters, grind them in powder, rend them in fragments, because they are the enemies of the Mohammedans." He was then about to proceed when the mufti, or chief interpreter of the Koranic law, stepped forward, stopped him and whispered in his ear, when he proceeded: "O Allah, destroy the enemies of the Mohammedans, because they are also the enemies of the Christians and of the Jews. Amen." This was an orthodox Mohammedan prayer, such as the orthodox constantly use, and this venerable sheikh was unable to grasp the idea that Christians and Jews have any other right but the right of serving the faithful and being cut off in answer to their prayers.

This spirit of intolerance has engendered a haughty, overbearing feeling and deportment toward all others, which is intensified in proportion to their own ignorance. Mohammedan arrogance is encouraged by the assurance of the Koran (Sura iii. 106): "Ye

are the best nation that hath been raised up unto mankind." What more is needed to prove that they are superior to all others? They know little or nothing of geography, science or European civilization. Their exclusive spirit appears in a striking manner in the Turkish imperial law forbidding Christians from entering the army, as the army is composed of the "faithful," whose business is to fight for the faith. This law has occasioned the greatest political and material loss to the sultan, who has thus alienated and embittered millions of his Christian subjects.

Whenever Islam holds the sword it uses it for the oppression and humiliation of all infidels, but when it loses the military control it submits with fatalistic sullenness.

§ IV. The fourth unfavorable feature in Islam is its *destruction of the family through polygamy and concubinage.*

One has said (*Stobart*, p. 229) that "an evil code of ethics, enjoined by the national

faith and accepted, by its appeal to a divine origin, as the final and irrevocable standard of morality, presents an insuperable barrier to the regeneration and progress of a nation."—"Yet such is the position which the Koran has taken."

Mohammed distinctly sanctioned polygamy, allowing each Muslim to take four legal wives (Sura iv. 3), and in addition to these, as concubines, the slave-girls "which their right hands possess" (Sura lxx. 30)—that is, purchased or captured in war. "In reality, the number of wives is practically unlimited, as divorce and exchange are allowed with little or no restraint." "The husband may divorce his wives without any assigned reason and without warning, may rebuke, imprison and scourge them, and the dishonored wife has almost no means of redress." "The husband may twice divorce and twice take back the same woman, but if he a third time divorce her, she cannot again become his wife till

she have married (cohabited with) and been divorced from some other man" (Sura ii. 230).

Ordinarily, the poorer Mohammedans content themselves with one wife, but what peace and domestic happiness can there be where the wife may at any moment be turned away by the caprice of her husband? "Some Mohammedans make a habit of continually changing their wives." One author speaks of "young men who have had twenty and thirty wives, a new one every three months;" and there is nothing in the Koran to prevent such a brutal course of action. The Koranic doctrine of polygamy utterly destroys the sanctity and purity of the family, brutalizes the man and degrades the woman. It has been gravely claimed that polygamy lessens sensuality, and is an advance on the morality of civilized Christian nations. The contrary is true. It has made sensuality in its most beastly forms the

rule, and not the exception. It uproots the family economy, order and discipline, and fosters unrestrained passion and lust. No intelligent Mohammedan defends it on the ground that it promotes domestic virtue, happiness or family discipline: it is defended on the ground of its divine institution in the Koran.

It is the opinion of Sir William Muir that woman "possessed more freedom, and exercised a healthier and more legitimate influence, under the pagan institutions of Arabia before the time of Mohammed than under the influence of Islam." Stobart quotes the language of Sallust with regard to the practice of polygamy among the ancient Moors and Numidians: "No one marries a woman for a companion—*pariter omnes viles sunt;*" and the same may be said of Mohammedan women to-day. Polygamy is a mighty obstacle to Christianity in all lands, Mohammedan or pagan, and nowhere is it more firmly entrenched than among those who

defend it on the ground of a positive divine ordinance.

There naturally results from polygamy—

§ V. Fifthly, the *degradation of woman.*

The Moslems say that "women are only superior in craft and cunning." "There are three classes of persons who have no religion—Bedawin Arabs, muleteers and women." Mohammed declared that when he looked down into hell, he found the greater part of the wretches confined there to be women. The whole Mohammedan treatment of women rests on the assumption that woman *cannot be trusted.* Women are not allowed to eat with their husbands, to enter the floor of the mosques nor to read the Koran, except in very rare cases. Should a woman be allowed to learn the Koran, she is placed in one room with her *female attendants*, while the teacher, a blind sheikh, sits in the adjoining room and teaches her orally through the half-opened door. The very meanest

Muslim will have in Paradise eighty thousand servants, seventy-two *houris*, or girls of Paradise, *besides the wives he had in this world*, though it is the general opinion that the wives of this world will be excluded from the society of their husbands in Paradise, and go into a separate place of happiness. The Koran does distinctly affirm that "God will bring the believing men and the *believing women* into gardens 'neath whose trees the rivers flow" (Sura xlviii. 5); also, "Male and female believers shall enter Paradise, nor shall they be wronged the skin of a date-stone."

But even on the supposition that the Koran allows women a reunion with their husbands, what a monstrous perversion of all a woman's ideas of virtue, honor and self-respect, to be told that she is to be but the secondary character in a celestial hareem of seventy-two houris of transcendent beauty and attractiveness!

Ali Bey says (1807): "As the Prophet

has not assigned any place for women in his Paradise, the Mohammedans give them no places in the mosques, and have exempted them from the obligation of frequenting the public prayers." The Moslem women are *not* instructed in religion. Woman is a mere toy and pander to man. She is kept closely veiled, threatened with dire judgments if she allows a man to see her face, beaten, despised, kept in degradation.

No Mohammedan will allude to a woman in the presence of other men without begging pardon of those present for mentioning so vile a subject, just as he would do if alluding to a dog, a hog or a donkey. I know of nothing which so stirs the indignation of a Christian civilized man as to find himself in the company of men calling themselves decent members of society, and yet unable even to mention the name of his own revered mother without begging pardon of those present for introducing so vile a subject. I am happy to say that I

have never degraded myself by yielding to so repulsive and abominable a custom. If a Mohammedan finds himself obliged to mention his wife, mother or daughter in the presence of other men, he will speak of her in the masculine gender, as, "he is sick" or "he is absent," etc.

Women are kept in seclusion and subjection. I was once present in the study of Dr. Van Dyck in Beirut when the Mohammedan mufti, or supreme judge of the city, called. After the usual formal salutations he informed Dr. Van Dyck that there was a sick man at his house who needed immediate care. Said he, "He has fever, headache and great pain. Will you come and see him at three o'clock?" Dr. Van Dyck replied, "Yes, I will call and see *her*." The mufti was speaking of his wife, or *one* of his wives, and yet he would not speak of her in the feminine gender, but called her "a sick man."

The Moslems by degrading woman have

degraded themselves. In a recent book* on woman in Turkey, which exposes many of the vices and abominations of the polygamous hareem-system of the Moslems, the author represents one of the diplomatic corps of Constantinople as saying to his colleagues, "Enlightened men do not hesitate to avow that polygamy is like a cancer, eating into and destroying our social system. To rid us of such a scourge is the special work of a patriot. It should be the heartfelt wish of every Mussulman to undertake and accomplish it; for the advantages—we may say the blessings—which result from monogamy are immense, and we know how to appreciate them. For my own part, I could heartily wish that a radical reform were set on foot in our social system, and that the emancipation of woman could lead to the abolition of polygamy. No doubt the day will come when women will walk

* *Les Femmes en Turquie.* Par Osman Beg, Major Vladimir Andyovich. Paris: Calman Levy.

unveiled through the streets, and go into society as they do in Europe; but, alas! I am old, and shall never live to see that happy day."

In speaking of mixed marriages the same author says, "The Koran permits a Mussulman to marry a Christian—forbids that Moslem women should be joined to Christian husbands." "This law bears the seal of its Semitic origin in the sense of lowering woman, who is regarded in herself as but a little cipher. Woman, in her husband's view, is but a field; and in this way a Moslem may possess himself of the object without worrying himself as to its produce. As a field can have neither faith nor intellect nor will of its own, it would be absurd for a man to occupy himself about what a woman believes, thinks or wishes: she is absolutely nothing but her master's domain."

The Koran says (Sura ii. 223): "Your wives are your field;" and, as Osman Beg

so clearly shows, they are treated as having no more rights or honor or respect than a field. Sura iv. 38 says: "Men are superior to women, on account of the qualities with which God hath gifted the one above the other." "Virtuous women are obedient, . . . but chide those for whose refractoriness ye have cause to fear, and *scourge them*." Whatever other injunction of the Koran is disobeyed, this one is well kept by the Moslems. Wife-beating, that most repulsive and degrading practice, being enjoined in the Koran, is so common as to be thought not even worthy of remark. Osman Beg, in describing hareem-life in the seraglio of the sultan in Constantinople, observes: "Discipline is maintained in the seraglio by repressive measures and corporal punishments. The first consist in a refusal of permission to go out, being locked in, etc. Corporal punishments are designated by the verb *to abandje*, which signifies the bastinado on the soles of the feet. In the pres-

ent century the reforming spirit has penetrated everywhere, and the bastinado has undergone a sensible diminution, at least for the person of the sufferer. The practice of striking young girls upon the soles of their feet, with the risk of laming them, has been quite abandoned. Blows are given elsewhere: it would be hard to say with precision on what part of the person. It is well understood that rods are substituted for the stick."

It is asserted that the hareem of the sultan Abd-ul-Medjid numbered not less than one thousand women and girls, who were, as all Moslem women are, uneducated, profane, slanderous, capricious, never trained to control their tempers or their tongues for a moment. One can imagine the moral and social condition of woman in such a home, or such a caricature of a home. The rod, the scourge, is the only instrument of discipline. Women are treated like animals, and behave like animals.

It is the testimony of history that the Mohammedans are responsible for the whole *zenana*-system of India, and that previous to the irruption of the Moslem Moguls (Mongols) the Hindoo women enjoyed vastly greater liberty than since that time. It is the Moslem theory that woman can never, in any time, place or circumstances, be trusted; they must be watched, veiled, suspected, secluded. Ali Beg says: "I have often seen the people of Morocco present the sultan with their daughters;" "he has married two of his own sisters;" "decorum requires that Mohammedans never speak of women." Girls and women are not counted in taking the census. A man having daughters, and no sons, regards himself as childless.

It is fair to judge any religious system by its fruits in the domestic family-life, by its treatment of woman; and, tried by this test, Mohammedanism is a failure. What worse condemnation of Islam can be found than

the Koranic precept which enjoins the "scourging of disobedient women"?

Alas for the eighty-five millions of Mohammedan women living without consolation and dying without hope!

§ VI. As a natural result of their treatment of woman, we find in Islam, sixthly, *gross immorality.*

The Rev. J. Vaughan, for nineteen years a missionary in India, says: "However the phenomenon may be accounted for, we, after mixing with Hindoos and Mussulmans for nineteen years back, have no hesitation in saying that the latter are, as a whole, some degrees lower in the social and moral scale than the former."

In these days, when so much has been written about the high ethical tone of Islam, we shall speak plainly on this subject, unpleasant as it is. We would reiterate the position already taken, that polygamy has *not* diminished licentiousness among the Mohammedans. The *sin of*

sodomy is so common among them as to make them in many places objects of dread to their neighbors. The burning denunciations of the apostle Paul in the first chapter of Romans, verses 24 and 27, are applicable to tens of thousands in Mohammedan lands to-day: "Wherefore God also gave them up to uncleanness; . . . men with men working that which is unseemly, and receiving in themselves that recompense of their errors which was meet."

In the city of Hamath, in Northern Syria, the Christian population even to this day are afraid to allow their boys from ten to fourteen years of age to appear in the streets after sunset, lest they be carried off by the Moslems as victims of the horrible practice of sodomy. Mohammedan pashas surround themselves with fair-faced boys, nominally as scribes and pages, when in reality their object is of entirely another character. A young English lord, traveling in Syria some years since, entered the

Turkish baths in the city of Tripoli, when he was set upon by a number of Moslems, as the men of Sodom attempted to assail the angelic guests of the righteous Lot, and only with the greatest difficulty did he effect his escape from their brutal hands. They were arrested, bastinadoed and sent to the Acre penitentiary. A crime so abominable, unspeakable and incredible, instead of being checked by Mohammedanism, is fostered by it, and it is one of the scourges of Mohammedan society.

§ VII. Another of the untoward features of Islam is *untruthfulness*, or, in plain language, lying.

It is often asserted that the Moslems as a class are *truthful*—more so than their Greek, Armenian and Maronite neighbors in Turkey. There can be no question that the nominal Christian populations are far enough from the scriptural standard—"Truth is fallen in the streets, and equity

cannot enter"—but there is little to choose between the different sects in this respect. I have known men among the Moslems comparatively truthful, but as a rule truth-telling is one of the "lost arts." It is rare even to find a man who can be believed under oath, although the Orientals have a superstitious fear of an oath. Perjury is too common to be noticed, and even the kadis, or judges of the Koranic law, are notoriously corrupt and venal. According to their law, none but Mohammedans can testify in courts of law, and scores of false witnesses can be found in any large Moslem town or city, although testimony is regarded as a religious act offered in the presence and to the very "face of God."

Although the Koran enjoins care for the poor and the orphan, no poor man can secure his rights in a Moslem court, where everything is done by bribery. There seems to be an utter collapse of restraining power on the conscience where personal interest is

involved, and the spectacle of a man always telling the truth on principle was something unknown in the East before the revival of evangelical Christianity.

Their highest and most solemn oath is "by the beard of Mohammed." But in these latter days they have found an oath of even greater binding force, and now in important cases they swear "*by the word of an Englishman.*"

§ VIII. Another obstacle in Islam is the Koranic *misrepresentation* and perversions of the *person and teachings of Christ.*

In Mohammed's day (Sura v. 116) Jesus is asked whether he said to men, "Receive me and my mother as two Gods besides God." Also, "They are certainly infidels who say God is the third of three." Mohammed saw the pseudo-Gospels full of prayers and hymns of praise to Mary, the "theotokos" (mother of God), and the Trinity was in those days converted into a positive tritheism, regarding the Father,

the Son and the Spirit as three distinct Gods. There is reason to suppose that Mohammed inferred from the Mariolatry prevalent in his time that the Trinity consisted of the Father, the Son and the Virgin Mary! Whether we believe that he saw the New Testament, and wilfully gave it a Jewish interpretation, or that he only heard of it through Jewish and Arian sources, it is equally true that the Koran greatly misrepresents the character of Christ. It calls him "Christ the Word of God," and yet denounces those who call him God, and "repudiates all the leading dogmas of the Christian faith." "It attacks his divine nature, denies his death, and utterly ignores the redemption purchased by his sufferings and death on Calvary." Sura xliii. 59 asserts that "Christ is none other than a servant whom God favored with the gift of prophecy."

Yet there is a plain contradiction in the Koran with regard to the death of Christ.

Sura iv. 156 asserts that "the Jews did not really kill him," while Sura iii. 47, 48 asserts that God said, "O Jesus, verily I will cause thee to die, and I will take thee up unto me." The Moslem doctors, in order to explain away the latter verse, claim that the death of Jesus is still future, and that at his second coming into the world before the Last Day he will die; and in the city of Medina, in the "Hujrah," or chamber where Mohammed is buried, a vacant tomb is left for "Saiyidna Iesa ibn Mariam" (our Lord Jesus, the son of Mary), where at his second coming, on the fulfillment of his mission, he is to be buried.—*Stobart*, p. 145.

§ IX. Another obstacle is the *aggressive spirit* still vital in Islam.

While it is true that Mohammedans do not distribute the Koran, nor even sell it to an unbeliever, there still exists not a little of the old Crescentade spirit of the seventh century. We have already alluded

to the great Mohammedan missionary university in Cairo, Egypt, with its ten thousand pupils and three hundred Mohammedan sheikhs as teachers. The central and fundamental study is the Koran and the Koranic literature, such as Arabic grammar, prosody, logic, rhetoric, with Mohammedan history and laws. These young men live in ascetic simplicity, studying, eating and sleeping on the floor, and boarding themselves at a cost of not far from four cents a day. They are trained in the Koran, and fitted to go forth throughout the Mohammedan world as teachers and interpreters of the Koran. They are a real power in Asia and Africa, and Christian missionaries find the graduates of the Azhar their ablest and most formidable adversaries in these great dark continents.

When Stanley's letter from Uganda was published in England, mentioning his proposition to King Mtesa to abandon his newly-embraced Islamism and accept Christianity,

and appealing to Christendom to send missionaries to this great African kingdom, the letter was translated and published in the Turkish and Arabic journals, which took up the subject with great fervor. A Moslem missionary society was formed in Constantinople, and subscriptions raised in the capital and Syria, for sending Arab Mohammedan missionaries at once to confirm King Mtesa in the faith. The outbreak of the Russian war at the time interrupted their plans, but it must be borne in mind that the Mohammedan world is not wholly asleep on the subject of the Christian missionary enterprises of our day. They are poor in resources; they have no great Bible, tract and missionary societies to raise and expend the means and train the men; but they have men, zealous, hardy, fearless, who would welcome death in the swamps of Africa as the sure passport to Paradise, and who carry their Moslem principles with them wherever they go.

In Dutch India, Mohammedanism is advancing steadily. Rev. Dr. Schreiber of the Rhenish Missionary Society stated in the London Missionary Conference in 1878 that "there are several regions where Mohammedanism is steadily winning ground, but perhaps no place can be found where that progress is faster, and at the same time more astonishing and puzzling, than it is in Dutch India, because there it goes on not only in spite of the government of a European Christian nation—nay, it would appear that this government itself serves to foster and forward Mohammedanism as far as its boundaries extend." He states that this is the work of Moslem Malay officials in the service of the Dutch government. He also says: "There are few proper Mohammedan missionaries in India, but every Moslem, being zealous in fulfilling his religious duties and very ardent to propagate his creed, all of them do the work of missionaries, especially the so-call-

ed hadjis, whose number increases year by year on account of the passage to Mecca by steamer being now very cheap and easy. In 1875 there were no less than five thousand six hundred hadjis (pilgrims) from Dutch India."

In the African continent it should be remembered that the pagan tribes find Islam a much easier creed to accept than Christianity. King Mtesa can retain his hundred wives and be a good Moslem still. Christianity comes with its severe moral code—its demand of a full surrender of the world, its insistence upon holiness of life—and the pagan says, "This religion is too narrow and severe for me."

One of the weapons which the Mohammedans are borrowing from Christianity in fighting Christianity is the *printed page*. The freedom of the press afforded by the British government in India has opened the way for spirited controversy between the Christians and Mohammedans on the

claims of Christianity and Islam. Dr. Pfander wrote a book called *Mezan el Hoc* —"The Balance of Truth"—defending Christianity and exposing the errors of the Koran. This was replied to in a ponderous volume styled *Izhar el Hoc*—"Manifestation of the Truth"—in which the author defends the Koran and assails the Bible and Christianity, quoting the oft-refuted infidel arguments from the time of Julian down to Voltaire. This book has been translated into Arabic and introduced into Egypt and Syria, although the Turkish government has forbidden the publication of *Mezan el Hoc*. Under the new Anglo-Turkish treaty we may hope for new liberty of the press and for full permission to reply to Moslem controversial attacks upon Christianity.

CHAPTER II.

It is now our pleasant task to consider the other side of the picture—the features in Islam as a doctrine and a system which may be called *favorable* to the future acceptance of Christianity and the Bible by Mohammedans, together with certain providential facts which tend toward the same consummation.

§ I. The first is their belief in the *unity of God.*

This is certainly a great advance on polytheism and paganism. It is the rock, the citadel, of their strength. "There is no God but God" is a sublime expression of faith. The outward reverence of the Moslems for the one God, Allah, is most impressive. The one hundred names or titles of God are written in letters of gold

around the cornices of the richly-ornamented rooms and courts of Damascus, Cairo and other Moslem cities. Among these names are—the Omnipotent, the Eternal, the Infinite, the Exalted, the Hearer, the All-present, the Good, the Merciful, the Compassionate, the King, the Only One, the All-knowing, the Judge, the Revealer, the Rewarder, the Searcher, the Everlasting, etc. In their belief of God's unity they proclaim eternal hostility to polytheism and all association of another with God in acts of worship.

It has been asserted by recent writers that holiness is nowhere ascribed to God in the Koran. This is incorrect. In Sura lxii. 1 we read: "All that is in the heavens and all that is on the earth uttereth the praise of God, the King, *the Holy*, the Mighty, the Wise." And in Sura lix. 23: "He is God, beside whom there is no god: he is the King, *the Holy*, the Peaceful, the Faithful, the Guardian, the Mighty, the

Strong, the Most High." And when we remember the constant identity between passages of the Koran and the Talmudic perversions of scriptural histories and rabbinic moral precepts, and the fact that Mohammed had either seen or heard the Psalms (as is proved from the quotation of Ps. xxxvii. 29 in the Sura xxii. 105—"And now have we written in the Psalms that my servants the righteous shall inherit the earth"), it would be strange indeed had he entirely omitted the title of *holy* from among the names of God. Yet it is true that the Mohammedans have no conception of a holy God nor of holiness of life. The moral standard of Mohammed himself was so low that we cannot expect true ideas of holiness among his followers.

It is impossible to determine whether Mohammed would not have led his followers directly into Christianity had he understood the meaning of the New Testament doctrine of the Trinity and the divinity

of Christ. The Moslems do use the name "Word of God" and "Spirit of God," but are unable to explain what they mean by the terms. The time will come, and has already come to not a few of them, when they will understand their need of a divine Saviour, and cast themselves into the outstretched arms of Christ.

§ II. The second favorable feature is their *reverence for the Old and New Testament Scriptures.*

It is an oft-mooted question,* whether the Bible was translated into Arabic before Mohammed. St. Paul went to Arabia. Very early there were Christian martyrs and bishops in Arabia. The first Arabian council was held in 229, when Beryllus, bishop of Philadelphia, was convicted of entertaining wrong opinions of Christianity. Another, in 247, condemned Arabians who held that the souls of men die, and will come to life

* See *Biblical Monuments.* W. H. Rule, D. D., and J. C. Anderson. London: 1871–73.

again with their bodies. It is natural to believe that the Arabian bishops would have insisted on a due regard for the written word of God. They must have had Arabic copies of the Scriptures, or read the Syriac and explained it in Arabic.

It is said that during the lifetime of Mohammed, between the years 569 and 632, Warka, the son of Nofel, translated the Bible or some part of it into Arabic, but that the version is no longer to be found. It is unquestionable that Mohammed knew of the Pentateuch and the Psalms, which are sometimes written together in Arabic manuscripts, and that he had knowledge of the Gospels. In general terms he speaks of these collectively as the Scriptures.

Reland published in Arabic, with a Latin translation, a native Arab account (*Relandus de Religione Mohammedica Ultrajecti*, 1705, pp. 19–25) of the religion of the Moham-

medans, which, whatever was its age, coincides with the Koran itself in relation to our present subject, and contains an express acknowledgment of divine inspiration in the sacred books of Jews and Christians, as well as in their own. "Concerning the divine books," it says, "faith in the books of God consists in our being persuaded in our mind and confessing with our tongue that these glorious books, which he sent down from heaven to his prophets, come from God; which 'sending down' from heaven, or inspiration, has taken place without creation, and from eternity without material production. In these books are contained the commands of God, with his prohibitions and decrees, promises and threatenings, and declarations of what is lawful and unlawful, what is of obedience and what is of rebellion, and where he points out retributions both by reward and punishment. All these books are the very word of God most high—a word which is

read with tongues, written down in books, treasured in the minds of men. This word of God is distinct from letters and written words, but these letters and words are called by metaphor the 'word of God,' because that is what they truly indicate. . . . There are one hundred and four of these books, of which the most high God gave to Adam, ten; to Seth, fifty; to Enoch (Idrîs), thirty; to Abraham, ten; to Moses, one, which is the Law (Tourah); to Jesus, one, which is the Gospel (Enjeel); to David, one, which is the Book of Psalms; to Mohammed, one, which is the Koran *al Furkan*, or 'Decider.'

"He who denies these volumes, or doubts any part of them, whether section or sentence or word, surely he is an infidel. O God, keep us safe from infidelity!"

It would be difficult to doubt that Mohammed found both the Old and New Testaments in the hands of the Arabs when he gave them his own book, which he pretended to be divine. He may have heard of certain

apocryphal Jewish or other books, and attributed them to Adam and Seth and Enoch, as did the Sabians.

The Koran was not *to be translated, nor could it be carefully read* by any but believers in Mohammed, who declared himself the last and greatest prophet of God.

About 680 an Arab prince moved John, patriarch of the Jacobites, to translate the four Gospels from Syriac into Arabic. Syriac had lost its ground as a living language. Mariana the historian affirms that Juan, the prelate of Seville in the reign of Favila the Goth, in 737, translated the Bible into the Arabic language with the intention of helping both Christians and Moors. "There are some copies of this translation," says Mariana, "which have been preserved even to our time, and are to be seen in some parts of Spain."—Mariana, *Historia General de España*, lib. 7, cap. 3.

"When Hernando de Talavera, archbishop of Granada, one of the best of men, had actually prepared an Arabic version of the Bible for the instruction of the Moorish population of the city, newly captured by the army of Ferdinand and Isabella in 1492, the cardinal and inquisitor Ximenez, the inquisitor-general Beza, and the pope, Julius II., not only rebuked Hernando for this godly work, but gave him a cruel penance of three years' imprisonment as an atonement for his sin."

Sir William Muir has published a list of one hundred and thirty testimonies from the Koran to the divine authority of the Old and New Testaments. Among them are these (Sura v. 77): "Oh, ye people of the book (Jews and Christians), ye are not grounded upon anything until ye observe the Tourah (Old Testament) and the Enjeel (New Testament), and that which hath been revealed unto you from your Lord." Sura xxi. 105: "Verily, we have written

in the Psalms, after the Law, that my servants the righteous shall inherit the earth." Sura vi. 90: "The Jews and Christians are they to whom we have given the book and wisdom and prophecy." Sura iii. 2: "God! there is no god but he, the living, the eternal. He sent down the Tourah (Old Testament) and the Gospels from before, for the guidance of mankind." Sura v. 50: "And we caused Jesus the son of Mary to follow in their (the prophets') footsteps, attesting the Scripture of the Tourah, which preceded him; and we gave him the Gospel, wherein is guidance and light, which attests the Tourah that preceded it, and a direction and an admonition to the pious." Sura ix. 113: "And whether the believers slay or be slain, the promise of God thereupon is true in the Tourah and in the Gospel and in the Koran."

The only serious difficulty in the way of a general reception of the Bible by the Mohammedans is the charge by Moslem

writers that Christians have corrupted the Bible. If you can convince a Mohammedan that you have the genuine Old and New Testaments mentioned in the Koran, he will press it to his lips and his forehead and read it with reverence; and thousands of copies of the Bible have already been sold among them.

§ III. They also *reverence Christ* as the greatest of all the prophets before Mohammed.

They always speak of him as *Sayidna Aiesa*, "our lord Jesus," as they say "our lord Moses" and "our lord Mohammed." On the great mosque of Amweh in Damascus is a beautiful minaret called "the minaret of Jesus the son of Mary;" and the Moslems believe that Christ will descend upon this minaret at the Last Day to judge the world. I once knew a Mohammedan pasha to bastinado a Moslem for cursing the name of Christ.

§ IV. Again, although they regard all

but themselves as infidels, they have especial *respect for Christians and Jews as the "people of a book"—Ehel Kitab.*

At the time of the massacre of the Christians in Damascus in 1860 by a fanatical mob of Druses, Moslems, Turkish soldiers and Koords, Abd-ul-Kadir, the Algerine emir, a man learned in the Koran and of high personal character, charged down upon the bloodthirsty mob with his faithful bodyguard of one hundred Algerines, crying, "Ye are the infidels. Will ye massacre the people of a book, who are paying tribute to our sultan and theirs?" He turned the tide of blood and rescued twelve thousand Christians from a terrible death, and when the news of his noble conduct reached Christian lands he received decorations from all the governments of Europe, and from the United States.

§ V. It is also a favorable feature that the *Mohammedans hate idols and idolatry* with perfect hatred.

Never was such an iconoclastic uprising

as that of the followers of Khaled and Omar in their conquest of Syria and Egypt, and of successive Moslem leaders in Asia and Africa. When the king of Lahore in the year 997 begged the victorious Mahmoud of Ghuzni to spare the temple of Tannassar, the most holy place, the very Mecca, of the Hindoos, Mahmoud replied that "the followers of Mohammed were vowed to root out idolatry." The shrine of the god was pillaged and the image of Juggoom smashed into a thousand atoms, which were sent to pave the streets of Ghuzni, Mecca and Baghdad. The old Greek and Roman statues still remaining in Syria, Palestine and Egypt in the time of Mohammed were thrown down, decapitated and defaced. No less than ten thousand Oriental Christian churches filled with pictures and images were condemned to the same fate as idol shrines, and either destroyed by being pulled down or purged of idols and converted into mosques.

The same spirit marks their course to-day in Central Africa, in Dutch India and in China. For ages they believed that all Christians were equally idolatrous in the use of images and pictures as objects of worship, and they hated all alike. It is only within the past half century that they have learned that there is a vast body of Christians who believe in Christ and hate idolatry as earnestly as themselves. When the time comes for their conversion to Christianity, as it *must* come, it will not be to Latin or Greek Christianity, but to the simpler and purer form of the Protestant evangelical faith.

§ VI. Another characteristic of Mohammedans is their *reverence for law.*

Their laws are religious, embodied in the Koran, the Sunna and the opinions of the imams. They are trained to obedience to law. Many of their laws are good, though better adapted to a primitive pastoral or nomad state of society than to the modern

state with its commercial and international relations. Intense as is their adherence to the Koran, yet when the existing government, whether Mohammedan as in Turkey, or Christian as in India, enacts a law, they are ready to obey, and whenever there is a seeming conflict between the old Koranic law and the modern code, their muftis stand ready with legal opinions to reconcile the apparent or real contradiction, set aside the old and legalize the new. This regard for law makes them readily acquiescent in the existing order of things, whether the ruler be Mohammedan or Christian.

§ VII. Again, it is greatly in favor of the Mohammedans that as a rule they practice *total abstinence* from *intoxicating drinks.*

One of the chief reasons which moved Mohammed to prohibit the use of wine was undoubtedly to make them different from Christians, Jews and pagans, all of whom used wine. Abstinence on the part of the Moslems is a part of their ritual.

They are promised rivers of wine in Paradise, but forbidden its use on earth. The orthodox will hardly cultivate grapes, fearing the evil effects of wine. The use of coffee as a universal beverage in the East has had much to do with the temperate habits of the people; coffee is always offered to guests and transient callers. There are many of the official class, especially among the Osmanli Turks, who drink to excess, but they are the exceptions to the rule. I have known the Mohammedan pashas repeatedly to shut up every grog-shop in the town, and only allow them opened again by the protests of some European consul whose protégés were engaged in the traffic.

§ VIII. It is also an important element in Mohammedan character that they all believe in the need of a religion and in the certainty of future retribution.

They have no respect for a man who has *no religion*.

§ IX. The *doctrine of fate, and of absolute surrender to the decree and will of God*, are elements of strength in the Moslem character.

In times of pestilence, when others flee, the Moslems stand at their posts. Whatever may be said of the wisdom of remaining in crowded cities during a pestilence when a salubrious mountain-climate is near and accessible, one cannot fail to admire their fearless firmness in the hour of danger. This doctrine of fate may yet play an important part in restraining the fanatical passions of the Moslem multitude when great movements toward Christianity begin to take place among them. Were the Arab Moslems to hear to-morrow that the sultan himself had become a Christian, it is not unlikely that the only thought would be, "It is the decree of God;" "It is *mukoddar, kismet;*" "Let the will of God be done!"

§ X. Another favorable feature in the

case is the predominant and *growing influence of Christian nations in Mohammedan countries.*

In the fifteenth century the Crescent ruled from Burmah to Gibraltar and in all Central Asia and Northern Africa. Since then not less than fifty millions of Mohammedans have passed under Christian rule. The Moslem princes of India yield loyal obedience to a Christian queen; Abd-ul-Kadir, the emir of Algiers, lives in Damascus on a pension from Christian France; the emir Abd-er-Rahman of Atcheen in Sumatra has just been exiled, on a pension from the Holland government, to reside in Mecca; and the family of Schamyl, the Circassian chief, are under Russian support and protection—to say nothing of the other Central Asian chiefs who are now subjects of Russia.

Of the estimated one hundred and seventy-five millions of Mohammedans in the world—

England in India	rules over	41,000,000
Russia in Central Asia	"	6,000,000
France in Africa	"	2,000,000
Holland in Java and Celebes	"	1,000,000
Under Christian governments,		50,000,000

It is religiously wrong to pay tribute to infidels, and yet nearly one-third of the Mohammedan world is under infidel rule.

It is generally conceded that the political power and unity of Islam is to-day the chief remaining pillar of its strength. When this is broken, and Moslems can no longer collect tribute from infidels, wage against them successful wars, replenish their polygamous hareems with slave-girls, and enforce their own politico-religious calendar of fasts, feasts and civil regulations upon others than their own sect, they will be far more accessible to argument and reason. When the scimitar falls their confidence in their own system will fall. A highly-educated Mohammedan Egyptian recently remarked to Rev. T. P.

Hughes, an English missionary, "No intelligent man believes in the teaching of the Moslem divines, for our religion is not in keeping with the progress of thought."

Islam is losing its vital power in its old seats. Mr. Hughes justly remarks: "The Arabian prophet over-legislated, and, as we now see in Turkey, it is impossible for civilized Mohammedans to be tied hand and foot by laws and social customs which were intended for Arabian society as it existed twelve hundred years ago; whilst, on the contrary, Christianity legislates in spirit, and can therefore be adapted to the spiritual and social necessities of mankind in the various stages of human thought and civilization."

§ XI. Another interesting feature in the relations of Islam to Christianity is the fact that, widely extended as is the Mohammedan religion, it is *completely encircled by Anglo-Saxon, Christian political and civil power.*

England holds Gibraltar, Malta and Cyprus; controls the navigation of the Suez Canal and the Red Sea; holds Aden on the south coast of Arabia; the whole of India, with three hundred millions of people, of whom forty-one millions are Mohammedans; Singapore and Hong-Kong; the island-world of Australia; New Zealand, Cape Colony, Natal, the Transvaal and Sierra Leone; and to-day colonies of Anglo-Saxon Christian men are pushing their way inward from the eastern coast of Africa to that great lake-region of Central Africa discovered by Burton, Baker and Speke, Livingstone and Stanley. And not only does British power thus encircle Islam, the queen of England ruling over more Mohammedans than the sultan and the shah combined, but there is another fact of no less importance which will have a direct bearing on the future of Islam. It is this: that everywhere the Moslems hold the English—the Anglîz—in the highest

esteem. At the time of the annual pilgrimage to Mecca, when hundreds of thousands of pilgrims often meet together from all parts of Asia and Northern Africa, they compare notes and interchange views with regard to their respective countries. The Mohammedans of India testify to the Moslems of the West that they have in India what no other Moslems possess — a just government and an incorruptible judiciary. Say they: "We have British judges who decide according to the law and the facts, whom no money can bribe, and before whom a Hindoo is as good as an Englishman, and a poor man as good as a rich man." I have heard Mohammedans in Syria say, "Would that we had British judges here!" This confidence in English veracity and integrity is so decided that Lord Macaulay forty years ago stated, in his essay on Lord Clive, that "the entire history of British India is an illustration of the great truth that the most efficient weapon with which man can en-

counter falsehood is truth. During a long course of years the English rulers of India, surrounded by allies and enemies whom no engagement could bind, have generally acted with sincerity and uprightness; and the event has proved that sincerity and uprightness are wisdom. English valor and English intelligence have done less to extend and to preserve our Oriental empire than *English veracity.* No oath which superstition can devise, no hostage however precious, inspires a hundredth part of the confidence which is produced by the 'Yea, yea' and 'Nay, nay' of a British envoy. The greatest advantage which a government can possess is to be the one trustworthy government in the midst of governments which nobody can trust. This advantage we enjoy in Asia."

And this advantage the English enjoy to-day to a tenfold greater degree than in the days of Lord Macaulay. Wherever an Englishman or an American may travel

among Mohammedans (for they call both Anglîz, as having the same language and religion) he will be received with hospitality. Let him journey among the Koords of Armenia, the Shea Moslems of Persia, the Bedawin Arabs of the Desert, the more cultivated Mohammedans of Damascus, Cairo and Baghdad, the semi-savage and fanatical Yezbeks of Asia Minor, the hardy mountaineers of Albania, or the merciless Circassians now scattered all over the Turkish empire, and his English name will everywhere ensure him a friendly welcome.

At the close of the late Russo-Turkish war, when the victorious legions of Russia crossed the Balkans, the tens of thousands of Circassians who had been engaged before and during the war in the massacre of the Bulgarian Christians and the pillage of their towns and churches fled panicstricken toward Constantinople and the Bosphorus. Nearly three hundred thousand of these wild fanatics threatened the peace of the capital, until

the sultan, at the urgent request of the European ambassadors, ordered their removal by steamer to Asiatic Turkey. Fifty thousand were assigned to Syria, and two hundred and fifty thousand to Asia Minor, and, to our dismay, the Austrian Lloyds steamers began to land them by thousands at the Syrian ports. Twenty-five hundred were landed in Beirut and quartered in the mosques and khans, and afterward sent to Damascus and vicinity. Seventeen thousand were landed at Tripoli and sent to the region of Hums and Hamath.

I was at the port of Tripoli in March, 1878, when five thousand Circassians were landed from two Austrian steamers, and walked down to the shore with the American missionary, Mr. Hardin, to see the strange sight. A crowd of their emirs or chiefs stood by us watching the debarkation. All of these immigrants were armed; each one had a sword, dagger, rifle and two Colt's navy revolvers. I asked

one of the chiefs to show me his revolver. He handed me one, and as I returned it he patted my shoulder and said, "Anglîz? El Anglîz wa es Shirkas sowa-sowa." He spoke in Turkish, and a native Syrian standing by translated it into Arabic: "Are you English? *The English and Circassians are all one.*" I did not feel complimented by the kind declaration, but it was a relief to know that these wild creatures, who hate the Russians with deadly hatred and have little regard for the sultan, do hold the English in the highest esteem. But for this fact they would form an element of the most menacing character in the population of Syria.

When the port of Batoum was ceded to Russia the Mohammedan Lazis of the vicinity, to the number of thousands, refused to evacuate the town, and prepared for war. The sultan in vain ordered them to leave. At length a word from the British ambassador in Constantinople induced them to

abandon hostilities and return to their homes in peace.

They swear by the word of an Englishman, and look on the English as their friends. At the opening of the Afghan war the official Mohammedan journal of Constantinople declared that if the Afghans fought England they would forfeit the confidence and sympathy of the whole Mohammedan world, as they would be fighting against the friends of the Mohammedans.

Another fact which has increased the confidence of Mohammedans in Syria in the Anglîz has been the residence among them of some representatives of that noblest style and stamp of man, the British Christian merchant. More potent than the sermons or the tracts of missionaries has been the silent influence of British merchants I might name, who, in the temptations of trade, the crookedness, duplicity and corruptness of native merchants and

officials, have maintained their integrity untarnished, until the highest and most sacred oath a Moslem can swear, even above the oath by the beard of the Prophet, is *by the word of an Englishman!* All honor to those pure-minded and upright Britons who have thus taught the corrupt and immoral Orientals that there are men who will stand to their word even to their own loss, and whose word becomes the synonym of truth, integrity and purity!

I once stood in a Moslem shop in the ancient Hamath and overheard a Mohammedan near by emphasizing his word by the most solemn oath he could command, and he finally clinched his assertion by swearing on the word of Mr. B——, the Englishman in Beirut.

This extraordinary confidence in the English, taken in connection with the recent British protectorate extended over Asiatic Turkey, is an element of the

greatest importance in the future relations of Christianity to Islam.

It is not a mere accident that so many millions of men, or at least the chief nations among them, should have given their confidence to the leading Christian colonizing and civilizing power of the world.

§ XII. And connected with this is their *belief* that *Protestant Christianity is the purest form of faith* in the world, the nearest in doctrine and worship to their own.

Up to a comparatively late period the Moslems looked on all Christians as alike creature-worshipers and idolaters. They have now found out their mistake. They say that a Protestant is a man who tells the truth and worships God and follows the Book. They perceive that Protestants alone are zealous in the distribution of the Scriptures, and that they abhor every trace and vestige of creature-worship. This fact

will not be without its weight in the coming missionary age of work among the Mohammedans.

§ XIII. Another important fact in connection with the relations of Islam to Christianity is the *confidence beginning to be reposed in American missionaries* by the people and the rulers in Mohammedan countries.

Forty years since no Mohammedan sheikh would teach the sacred Arabic to a foreigner, yet the leading Arabic Mohammedan scholar in Syria aided Dr. Van Dyck for years in the translation of the Bible into Arabic, and now Mohammedan boys are studying Arabic under Christian teachers in American mission-schools.

In the sad battle-summer of 1860, that bloody year of massacre and civil war, Mr. Calhoun of the Syria mission was at his station in Abeih (Ahbay), Mount Lebanon. That town is the home of several noted families of Druse beys and sheikhs. The

Druses and Maronites were in deadly strife, and the Maronite men had all fled to Beirut, leaving their women and children behind. Before leaving, however, they brought all their treasures to the house of Mr. Calhoun. Bags and bundles of gold coin and jewels, silk raiment and household treasures, were brought and thrown down in the court of Mr. Calhoun's house, without a receipt and with scarcely a label; and there they were safe. The war went on. Day by day villages were burned and the whole country was sickened with dreadful stories of bloody massacre and outrage. Yet every morning and evening the Druse beys and sheikhs called at Mr. Calhoun's house to assure him that no one should molest him, and that not a house in Abeih should be burned or injured. They kept their word. Then the tide turned. All Europe was aroused by the news of Syrian massacres, and a British fleet and a French army of six thousand troops came to Beirut. The French army

moved into Lebanon, and with it the refugee Maronites returning full of vengeance against the Druses. The Druses now fled to Hauran, east of the Jordan. But before leaving they in turn brought their treasures, their gold and jewels, to the house of Mr. Calhoun for safety.

During the late Russo-Turkish war the town of Eski Zagra fell alternately into the hands of the Russians and the Turks. The American missionaries, Messrs. Bond and Marsh, had conducted themselves with such prudence and kindness toward all parties that when the city was given over to massacre, pillage and conflagration the Mohammedan neighbors not only protected them from the uplifted sword of a Circassian, but went to the Turkish military head-quarters and obtained a guard of regular troops, who watched over them during that terrible night of July 31, 1877. An old Moslem *hadja* (teacher) pleaded with the Circassian robber until the sweat ran down his face,

and finally bribed him to leave the premises undisturbed. The Turkish governor also treated the missionaries with the greatest kindness, and they escaped, after great privation and suffering, safely to Constantinople.

At a recent dedication of a Protestant church edifice in a Syrian village, where the workmen had been molested by some of the "baser sort" of Mohammedans and a riot had been threatened, twelve of the principal Moslem sheikhs and old men attended the dedication-service, joining in the singing and behaving with the greatest decorum. They had come to show their regard for the missionary and to ensure good order on the occasion.

The town of Zeitoon in Asia Minor is a rough mountain-village, inhabited by Armenians, all of whom are armed, brave and resolute, and for years not only threatened to kill any missionary or Protestant who should visit them, but defied the Turkish

government itself. Years passed. They were subdued by the Turks, and some of them embraced the gospel. At length the exactions of the Turkish local rulers became intolerable. One hundred men took up arms, refused to pay the money levied upon them, attacked the police, released a multitude of their townsmen unjustly imprisoned, and took refuge in the mountain-fastnesses. The Turkish local governor telegraphed for troops to subdue Zeitoon again. Moslem fanaticism was appealed to, and a massacre was imminent. Just at that time Kamil Pasha, one of the most enlightened of Turkish officials, long governor of Beirut, and who has a son in the Beirut College, was *waly*, or governor-general, of the province of Aleppo, which included Aintab, Marash and Zeitoon. He telegraphed to Rev. H. Marden, the American missionary in Aintab, requesting him to go to Zeitoon and act as commissioner from the Turkish government to arrange peace with the Zeitoon rebels without a resort to arms.

Mr. Marden accepted the proposal, and set out for Zeitoon, attended through the robber-fastnesses of the mountains by a Turkish cavalry-guard; but when they reached the confines of Zeitoon the guard turned back and Mr. M. went on alone. He was kindly received. The wild people of Zeitoon, who had no confidence in the Turkish government, had perfect confidence in the missionary. The Turkish waly, who had no confidence in the Zeitoonites, trusted implicitly in the missionary. After full conference with the Zeitoon people by day and with the rebel chiefs by night, peace was settled. The arms and horses captured from the police were given up to Mr. Marden, to be taken back to Marash. All agreed to submit to the government on condition that they be relieved from oppression. Mr. Marden's report was accepted. The army was recalled, the local governor removed, a Christian governor appointed over the town, and the waly telegraphed his thanks and the

thanks of his government for what he had done in the interests of peace and humanity.

Quite recently Dr. Barnum, an American missionary in Kharpoot, Eastern Turkey, has been appointed by the Turkish government as a member of the board of education.

A volume might be filled with facts and incidents illustrating the same general truth.

§ XIV. Again, *in the conflict between civilization and barbarism Islam must be the loser.*

The religion of Mohammed and its legal code are adapted to a simple pastoral or nomad state of society. It is not only *not adapted* to modern commerce and civilization, but is in direct conflict with them. Interest, commissions and banks are contrary to the letter and the spirit of Mohammedan law. Quarantines are religiously illegal. And yet there are an Imperial Ottoman Bank, a code of new laws regulating interest, notes, commissions and commerce, and a system of rigid quarantine

has been established throughout the Mohammedan empire. The sultan and his officers are constantly obliged to obtain new fetwas or legal decisions legalizing what is religiously illegal and contrary to the convictions and belief of the readers of the Koran. The advance of education and popular knowledge will expose the absurdities of many parts of Mohammedan doctrine and practice. It is a sin to subject the sacred name of God to pressure in a printing-press. Geography will teach them that there are quarters of the globe where the observance of the fast of Ramadan would be impossible, and the growth of Christian political power will convince them that the *Jehad*, or religious war for the faith, has been fought for the last time.

§ XV. Another fact which places Islam at a disadvantage is the *superior facilities* and methods *in the hands of Christians*, and which are the outgrowth of Christian-

ity, for the propagation of the Christian religion.

The Moslems have no tract or Bible societies, and nothing corresponding to any extent to our modern missionary literature and material and intellectual appliances for enlightening and benefiting the world. The Koran cannot be translated. It may be paraphrased, as in the Urdû, the Javan and Malayan languages, but only when interlineated in the Arabic original. There is no attempt to print and distribute the Koran. There are no Koran societies or funds. They will not even sell the book to a known unbeliever. Ordinarily they would scorn the proposition to explain their system to a Christian. Their chief propagandism in our day is among rude and barbarous tribes, as in Africa or the East Indies, where the iconoclastic spirit, carried by force of arms, enables them to force their doctrines upon the people.

§ XVI. Another favorable fact bearing

on the future of Islam is the fact that the *Bible is now translated into the Arabic*, the sacred language of the Koran, and into the Osmanli Turkish, the court language of the sultan, the caliph of Mohammed.

More than fifty years ago the first band of American missionaries landed on the then little known and inhospitable shores of Syria. They found themselves confronted by the difficult Arabic language, strange customs and the united and desperate hostility of Christian ecclesiastics and Mohammedan rulers. The Christian population was sunken so low in intellectual attainments that hardly a Maronite or Greek could be found capable of giving instruction in the Arabic language; and such was the fanatical exclusiveness of the Moslem *ulema* that for years not one of them would teach the Arabic grammar to a European, or even to a native Christian. There were no readers excepting the Mohammedans taught in the *medrischs* at-

tached to the mosques, and no books but Arabic manuscripts of a religious or scholastic character. The missionaries offered to the Mohammedans two things — the Bible and the Christian religion. The Bible was the old Arabic translation made by the Propaganda in Rome and printed in London. The Moslems replied: "This Bible cannot be the word of God; bad grammar cannot be inspired. And as to Christianity, we have lived among Christians for twelve hundred years, and we want no such religion. Look at Greeks and Maronites bowing down in their churches to pictures and images, offering incense, burning candles and abjectly kissing in idolatrous homage the work of their own hands. There is no God but God!"

What were the missionaries to do? Two things were to be done: the one, to translate the Bible anew into the Arabic language; and the other, to found a pure evangelical

Church in the Turkish empire which would show to the Mohammedans the Christian religion in its purity, in a pure morality, and in worship free from idolatry and creature-worship. These two things have been done. An evangelical Church was formed. It has grown until there are a hundred evangelical churches, with a membership of thousands, all over the empire, and the Armenian, Greek and other Oriental churches are agitated with plans and projects for reform brought forward by their young men enlightened and educated in Protestant schools or inspired with the influence of Protestant literature and enterprise.

The work of Bible translation was undertaken at an early day, and after twenty years of labor by those distinguished Arabic scholars, Drs. Eli Smith and Van Dyck, the Arabic Bible was completed in 1865. The Bible has also been translated into ten other languages in the empire; and it is a signifi-

cant fact in the providence of God that just at the present juncture of political affairs, when, by the Treaty of Berlin, liberty of conscience has been asserted to be the law of the Turkish empire, the revised translation of the Bible into the Osmanli Turkish is printed and ready for the Mohammedan Turks.

The preparation of the Bible in the Arabic language and in the various vernacular dialects of the Moslem nations gives the Christian a vast advantage in the coming struggle with Islam. We not only have the testimony of the Koran to the Scriptures, but the Scriptures themselves in a translation classical and accurate, printed in a cheap and attractive form, electrotyped and printed from duplicate plates in New York, London and Beirut, and ready for the whole Arabic-speaking and Arabic-reading world. And in this appears the providence of God in the wide spread of the Arabic language. Wherever Mohammedanism has extended

it carried with it the Koran, and the Koran has carried with it the Arabic language. According to the Moslem doctrine of inspiration, every sentence, word, letter and vowel-point in the Koran was written in heaven by the finger of God and given to the angel Gabriel, by whom it was given to Mohammed. The inspiration thus resting in the very words and letters, the Koran cannot be translated. The Arabic is the sacred language. If you would ensure the acceptance of the Bible by a Mohammedan, offer it to him in the sacred Arabic. Sixty millions of men speak the Arabic as their vernacular, and one hundred and seventy-five millions read the Koran, if at all, in the Arabic. The new Arabic Bible is looked upon by the Mohammedans with reverence, and many of them regard it as the long-lost Old and New Testaments, now recovered in their original purity.

The Bible is now entering the ranks of Islam throughout Africa and Asia. From

Peking in China to Sierra Leone on the Atlantic, throughout one hundred and twenty degrees of longitude, this living word of life is being distributed and read. We believe that the day is not far distant when the Bible will be sold in Mecca itself. But it is not a little gained when we can say that there is hardly a Mohammedan in Asia or Africa who, when he reads in the Koran the words already quoted, "The promise of God is true in the Tourah and in the Gospel," cannot find that Tourah and Gospel already translated into the sacred Arabic of the Koran, if not in his own vernacular. It is on sale in Arabic in Jerusalem and Damascus, in Alexandria and Cairo, in Constantinople and Aleppo, in Mosul and Baghdad, in Teheran and Tabrîz, in Delhi and Agra, in Calcutta and Bombay, in Shanghai, Canton and Peking, in Zanzibar and Khartoom, in Algiers and Tunis, in Liberia and Sierra Leone.

In addition to the work of Bible trans-

lation and distribution, the missionaries in Syria and other parts of Turkey have prepared and published in the language of the people hundreds of volumes of religious, educational and scientific books, have opened hundreds of common schools, besides founding five colleges, nearly a dozen female seminaries, six theological seminaries and a medical college. These schools have stimulated other sects and communities to found schools of their own, so that the work of popular education is advancing with great rapidity.

There are now in Syria proper, not including Palestine or Asia Minor, eleven thousand children in evangelical schools, of whom nearly one-half are girls. In the city of Beirut alone are nearly nine thousand children in the various schools, of whom thirty-three hundred are under Protestant instruction. Twenty years ago there were not probably three hundred children at school in that entire city. There are now in Beirut twelve printing-presses, of which five

belong to Protestants. There are nine newspapers and magazines, of which six are Protestant. The number of pages of Arabic printed at the American press in Beirut in the year 1877 was 12,630,000, and the whole number of pages printed from the first has been 172,441,000.

In addition to all these statistics, and others which we have not space to mention, it should be borne in mind that there is a gradual leavening process going on in society throughout the East, removing the old prejudice against Protestant Christianity; a wonderful awakening of the popular mind in favor of female education; a desire for books and periodical literature; a willingness to read the Bible; a relaxation of priestly and ecclesiastical opposition and persecuting power; and, in fine, a widespread preparation for the preaching and teaching of evangelical truth, such as has not been known since the days of the apostles.

§ XVII. And, lastly, it is the *universal*

belief of the Moslems that in the latter day there will be a *universal apostasy* from Islam, when the true faith will cease to exist.

The signs of the latter day are various, and among them that the sun will rise in the west, and a cold, odoriferous wind blow from Syria which will sweep away the souls of all believers and the Koran itself. There is no prophecy or expectation that all the world will be converted to Islam. The old doctrine of carrying the Koran by force of arms into all nations is going into disuse. In Christianity the belief that the world belongs to Christ is a tremendous power, giving life and hope to the Church. The promises of Christ and his command to teach all nations imply that all nations are to be taught. The promise to Moses, given in the darkest hour of Israel's history and confirmed with the oath of the Almighty, "As truly as I live, all the earth shall be filled with the glory of the Lord"

(Num. xiv. 21), has been ringing through the Church in all ages, and is a pledge that God's glory and the religion of Christ shall fill the whole earth.

The Mohammedan has no such hope. He is the victim of a pessimist philosophy. He hates idolatry, and will fight against it, and thus clear away the rubbish of paganism and prepare the way in a measure for Christianity; but it is with him a work of desperation. Every new province wrested from Mohammedan sway, every new defeat of Mohammedan arms, every new exhibition of Christian superiority in civilization and in moral, intellectual and material progress, is only a new proof of the rapid approach of the inevitable apostasy.

CHAPTER III.

§ XVIII. *Probable effects of the British Protectorate over Asiatic Turkey.*

We have already alluded to the confidence reposed by Mohammedans in the English-speaking races. This great fact involves us, who represent the Anglo-Saxon race among the people of the East, in great responsibility. It throws an immense responsibility upon the churches, the public men and the government of Great Britain in these critical and eventful times. Such confidence, the growth of years, the result of great overruling providences, the key to the hearts and the minds of millions of our race, should be wisely used, and not abused. It is but one step in that great march and progress of events which is to

lead on to results the most wonderful in the future history of the Church.

In the wise providence of God, who causes even the wrath of man to praise him, an Anglo-Saxon Christian queen, already the ruler of forty-one millions of Mohammedans in India, stands up before the world as the protectress of the whole Turkish empire in Asia. As we are not writing from the political standpoint, but only from the position of students of the divine providence, we cannot but look on with wonder and gratitude to God. The question has already passed from the domain of mere politics to that of a great and momentous providential fact, to which we do well to take heed.

With all these things in view—the geographical extent of the Mohammedan religion, the work of literary and religious preparation already accomplished, the vast expansion of Anglo-Saxon Christian power and population, and the confidence felt by

Moslems everywhere in the religious and civil institutions of Protestant Christianity —let us inquire what are some of the beneficial results likely to flow from the new policy of the British government in the Turkish empire.

I. One result, for which joyous and grateful acclamations will arise from millions of the oppressed, will be the abolition of the exaction and extortion inseparably connected with the system of *farming the tithes* of the agricultural productions of the empire. It is difficult for an Anglo-Saxon freeman to comprehend what is meant by collecting the tithes in the Turkish empire. The attention of Europe has often been called to the horrors and outrages incident to this relic of barbarism. Many of the most humane and honest of the officers of the sultan have tried in vain to effect its abolition. The sultan himself has proposed it, but to no effect. In practical working it is somewhat after this fashion: Some

wealthy Syrian, desiring to increase his wealth at the expense of his conscience, attends the annual auction at the head-quarters of the province and bids for the privilege of collecting the tithe, we will suppose, in the Baalbek district. If the tithe of that district is estimated at five thousand pounds, he will bid six thousand pounds for the privilege of collecting five thousand pounds. At harvest-time the wheat and barley of each village are gathered on the village threshing-floors. After the tedious labor of threshing and winnowing is finished the grain lies in heaps in the open air, awaiting the arrival of the *multezim* of the tithes. Days pass on and he comes not. The people become desperate. The last year's supply of wheat is exhausted; there is no bread in the village; the children are hungry. Finally, the old men of the village go as humble petitioners to beg the multezim to come to their relief. He answers that he is busy—

he cannot come for a month, or at the least a fortnight. They beg and entreat, but all in vain. At length they offer him one-eighth of the crop if he will come. He is inexorable. If the district be remote from the influence of Europeans, they may be obliged finally to give the merciless extortioner one-fifth, one-fourth, or even one-half, of their crop; and from his decision there is no appeal. He is accompanied by armed horsemen, and the people have no way but silent, despairing submission.

And this system of extortion falls as heavily on the Moslems as on the Christians. I know of a Mohammedan village not far distant from the city of Tripoli, Syria, in which the entire income of the people was derived from their fruit. The village was surrounded with orchards and gardens of olive, fig, mulberry, quince, apricot, orange, lemon, pomegranate and plum trees, and luxuriant vineyards. For

several successive years the tax levied on this village exceeded the entire income from all its fruit, and the people were obliged to borrow money at thirty per-cent. interest from the Tripoli usurers to pay the tax. Such a state of things could not long be endured. The men of the village assembled and decided what to do. They cut down every tree in and around that village, and then said to the extortioners, "What are you going to do now?" I rode by that village with my brother the following year, and the sight of that scene of desolation was enough to bring tears from a stone. I thought, "What will those poor people do?"

I would like to be the messenger to go through that oppressed empire and proclaim to the people that this diabolical system of tithing is to be abolished for ever.

The abolition of this inhuman system will be as life from the dead to the oppressed subjects of the sultan, and the

word has already gone out through the towns and villages of that empire that through the intervention of Christian England this dreadful curse is to be for ever removed. Did no other good than this result from the late war, it would seem to be enough.

II. A *second result* will be the curbing of the numerous wild and semi-barbarous tribes which infest large districts of the empire. These are the Koords, Yezidees, Turkomans, Nusairîyeh, Ismailîyeh, Bedawin Arabs and Circassians. The destructive and irritating policy of pitting these tribes against one another, on the "divide et-impera" principle, has kept the peaceably-disposed peasantry in terror and the empire in constant danger of conflagration. That same respect for England and the British people to which we have alluded above will prove a potent aid in keeping these wild, discordant tribes in order.

When the Circassians arrived in Syria in

1878 the entire Christian population was filled with alarm, lest these wild Mohammedan spoilers should see fit to add the Syrian Christians to the list of their victims. When I left Beirut, on the 11th of April, 1878, the most of them had been removed to the interior, but the gravest apprehensions were expressed by both Christians and Moslems as to their future behavior. The subject gave me more anxiety than any other one feature in Syrian affairs on my departure for America.

But the Anglo-Turkish treaty has dispelled these alarms. The British consular agents and other officials throughout the empire can calm these turbulent spirits almost by a word. They believe in the Anglîz with a tenacity of faith that is amazing.

The same fact is true of all the wild Moslem and semi-pagan tribes of the empire. The English name is a spell. No other nationality has such power over them; and, difficult as the task may seem which Britain

has undertaken in keeping that empire in order, she can do it with wonderful facility, when any other nation or people might fail.

III. A third result will be actual *liberty of conscience to Moslem converts to Christianity.* Heretofore, this liberty has not existed. Moslem converts have either been secretly put out of the way, officially banished or forcibly thrust into the army and treated with cruelty and injustice. According to a well-known fetwa or legal opinion of the Mohammedan muftis, "all the sects of infidelity are one." It matters not to them how many Armenians, Greeks, Jews or Maronites become Protestants, as they simply pass over from one infidel sect to another. But when a Mohammedan becomes a Christian the case is regarded as utterly different.

The army of the sultan is the army of the caliph of Mohammed. It is an army of believers. No Christian up to the present year could be admitted to it, for how can

an infidel fight the battles of the Prophet? The military conscription being thus confined to the one sect of the Mohammedans, it is regarded by them as a grievous and heavy burden which they are all bound to share. Whenever, therefore, a Mohammedan becomes a Christian, he puts himself outside the military population liable to the conscription. He is a deserter, a renegade from the draft, the enemy of his country, guilty of high treason, and hence punishable with death. The officials who arrest him in such a case would deny that he is punished on account of *religion*. Not at all; he is punished for *treason*. As long as the military system of the empire continues to be exclusively a sectarian Mohammedan system, this state of things will continue. The sword thus hangs over the heads of Moslem converts to Christianity, although the "death-penalty" is nominally abolished.

But when once the late firman of the sultan is executed and Christians are ad-

mitted to the army, this régime of terrorism and persecution will cease. No matter how many Mohammedans become Christians, they will still be liable to the conscription, and the one great official ground of persecution will have passed away for ever. That the enrollment of Christians in the army will speedily be brought about under the advice and protection of Great Britain I have no question.

In India at the present day there is freedom of oral and printed discussion between Christians and Mohammedans. It does not compromise the government nor endanger the public peace. Moslems have the right to argue against Christianity, and Christians to argue against Islam. It is fair play, and all are satisfied. Up to the present time in Turkey, Mohammedans have printed books against the Bible and the Christian religion, and we have no right or privilege of replying. As we have already stated above, *Mezan el Hoc*, a Christian argument against

Islam, is a prohibited book, but *Izhar el Hoc*, a bitter invective against the Bible and Christianity, is printed and circulated by Moslems without restraint.

All that we ask is fair play and protection to all men in worshiping God according to the dictates of their own consciences. Under the wise and firm and resolute protection of British representatives, the Mohammedans of Turkey will soon learn to respect the religious sentiments of those who rely for the defence of their cause on argument and not on the sword, and Moslems converted to Christianity will be unmolested.

IV. There will be new and real *liberty of the press.* The present restrictions upon the press are a clog and a barrier to the expression of opinion. Criticism of the injustice and venality of government officials is punished as a crime. Liberty of the press in such a state of society must differ in some respects from what it is in Great Britain and the United States, but there is

room for reform of the most fundamental character, and there can be no doubt that in this respect a thorough reform will be effected.

A respectable and well-known foreign resident in the empire was obliged to bring the certificate of half a dozen chiefs of police that he had never committed a crime in their districts, and finally to bring a certificate that his portrait was not in the "rogue's gallery" of noted scoundrels of the city, before he could obtain permission to establish a newspaper. An important press in the empire was once threatened with being shut up for six months for having printed a little tract on the duty of telling the truth and the evil of lying. The gravamen of the charge was that the tract was an attack on the government.

Until the journals of the empire are allowed to publish and expose the ways and crimes of corrupt officials there will be lit-

tle hope of reform. Nothing will so surely and rapidly do away with bribery and corruption as a free and protected press; and this we are sure will result from the British protectorate.

V. Another result will be a new development and extension of the means and appliances of education. We would not withhold credit from those to whom credit is due among the officials of the Ottoman government who have striven to promote education throughout the empire. There are a few who, by word and example, by attending the public examinations of native and foreign schools, and even sending their own children to them for education, have done all in their power to help in the education of the people. Conspicuous among these is Midhat Pasha, the new governor-general of Syria. But these men are the honorable and honored exceptions. There are vast districts of the empire destitute of schools, and the higher institutions now ex-

isting are crippled in their influence by the want of the proper governmental encouragement. Here is room for immediate, easy and most useful reform, and there is every reason to expect that a new era is about to dawn on the Turkish empire in the multiplication, enlargement and elevation of the existing schools, to the incalculable benefit of the people and the advancement of light, truth and true religion among them.

VI. Another essential reform, of vital necessity, and yet among the most certain to be made, is the *reconstruction of the judiciary* and the admission of Christian testimony in the courts.

What would be said of a law which should make no testimony admissible in the courts of Great Britain and the United States unless it were offered by members of the Baptist or Methodist Church? Yet this is the state of things in Turkey. Testimony is a religious act, and the *mahkameh*, or Mo-

hammedan court, is a court of religious law. None, therefore, but reputedly religious persons can be allowed to testify; and as all Christians, Jews and Pagans are classed as infidels, it is impossible for them to offer testimony. And such is the case in Turkey. Firman after firman has guaranteed to the Christians the right of testifying in the courts, but the right is still withheld. The most respectable Christian in Beirut may enter a court and give evidence, but it will be recorded that "Khowaja So-and-so *made a statement* as follows." But if the lowest and most worthless Moslem donkey-driver is brought into court and gives evidence on the other side, it will be recorded that "His lordship the Sayyid Ali *testified to the face of God*," etc. Consequently, whoever has a case in court must take good heed to provide himself with Mohammedan witnesses, or he will have no hope of success.

The firmans of the past must be executed *in fact* before there will be the first elements

of true equality in Turkey. To insist upon this will be the most important and, I believe, the cheerfully-performed, duty of those who represent Great Britain in carrying out the new Anglo-Turkish treaty.

In intimate connection with this stands the question of a *pure judiciary*. Often, when hearing of the high, unsullied reputation of British judges in India—a reputation echoed and proclaimed by Moslems and Hindoos wherever they go—I have longed and prayed for some divine interposition which would give a British judiciary to the long-wronged and despoiled people of Turkey. And not unfrequently have I heard Mohammedans in Syria give utterance to the same longing with the greatest earnestness. I have known important cases tried in the enlightened city of Beirut before a judge who could neither read nor write his own language, the Turkish, and who, although the trials were conducted in Arabic, could neither speak nor write Arabic. The

venality of the kadis or judges is well illustrated in the popular story constantly told by the Arabs of Syria in their coffee-houses and their homes. It is as follows: The sheikh Omar had a case in court against his neighbor Mohammed. He visited the kadi and placed a small coin in his hand, when the kadi assured him that on the trial the following day the case should be decided in his favor. Meantime, Mohammed, hearing of Omar's success, went to the kadi's house at night bearing thirty gold dînars, each having on it the image of an old man leaning on a staff. The porter at the door refused Mohammed admittance until he had given him one of the golden coins. He then ushered him into the presence of the kadi, to whom he gave the twenty-nine pieces. The kadi at once assured him that he had not understood the case before, and the decision should now be in his favor. Omar was astounded the next day in seeing his opponent victorious, and asked the kadi

for the reason. Said the kadi, "The reason is this: new evidence has appeared. Last night after dark twenty-nine venerable old men, each leaning on the top of a staff, came to my house and testified to the validity of Mohammed's claim."—"Yes," added the porter, "and one of them was too old and infirm to ascend the stairway, so he remained with me at the door."

This story illustrates the popular idea of the character of their judges; and it is, alas! too true.

The salaries of the highest judges are contemptibly small, and, as they are obliged to live respectably, they supplement their salaries by selling justice to the highest bidder.

A thorough reorganization of the judiciary, with courts of appeal in the hands of British judges, would be a blessing of unspeakable value to millions in Turkey. Let us pray that so great a blessing may not be withheld when it is in the power of Britain so easily to bestow it.

VII. The last benefit we shall mention as resulting from the new state of things is the virtual and, we trust, final abandonment of the policy of non-intervention. When the European powers in 1856 bound themselves in solemn treaty not to interfere in the domestic concerns of the Turkish empire, they entailed upon the people of Turkey a régime of suffering which none could desire to be restored or perpetuated. It is not necessary for me, nor would it be becoming, to impugn the motives of those who made that agreement. It has passed into history. But it is a comfort and a cause of gratitude to think that the woes, the massacres and the disorders suffered to go on in that empire under the non-intervention policy will not now be likely ever to occur again.

In the year 1860, during the civil war of Lebanon, when the Druses and Turkish soldiers fraternized with the Moslem populace in the plan of massacring and exterminating the Christian and foreign popula-

tion of Syria, news reached us in Beirut that about eight hundred Greek, Maronite and Protestant Christians, disarmed and confined in the castle of Hasbeiya, were surrounded by a Druse army who stood ready to massacre them in cold blood, while the Turkish colonel sat at the gate waiting to give them the signal to enter on the work of destruction. Dr. Eddy and Dr. Bliss of the American mission went to the British consul-general, and asked him to furnish them with an armed kawass or janissary from the British consulate to go with them to the rescue of the beleaguered Christians. A kawass of the American consulate would have been of no use, and, owing to the state of the country, it would have been certain death to them to have gone an hour's ride from the city alone. But a kawass from the British consulate would have given ample protection anywhere, and both Druse and Moslem would have respected the presence of two such

men accompanied with the representative of the British consulate.

They appealed to the consul as the only person in Syria who could have aided them in saving seven hundred men from massacre. But he felt obliged to decline their request. He said he sympathized with the poor men exposed to danger and death, "*but he was officially forbidden to interfere in the domestic affairs of the Turkish empire.*" He had no option in the matter, and, bound by the principle of non-intervention, felt obliged to leave the poor wretches to their fate.

A few days after a crowd of men came running to the door of my house in Beirut. They were leading along a shocking-looking specimen of humanity, covered with matted clots of blood from head to foot. It was Jebran Hoslab, one of the few survivors of the dreadful massacre of Hasbeiya. He said that on a signal from the Turkish colonel the Druses rushed into the castle-

gate and fell like wolves upon the unarmed Christians. Laying aside their guns to save their ammunition, they hewed their victims in pieces with their swords and battle-axes, striking down Abû Monsoor, the Protestant deacon, while in the act of praying for his murderers. Jebran escaped by throwing himself down and covering himself with dead bodies, and at midnight let himself down from a window in the castle-wall, and escaped across the mountains to Tyre, whence he came to Beirut in an Arab schooner.

That was the working of the principle of non-intervention. A more humane and noble-hearted body of men could hardly be found than the British consuls in Turkey as a class, but how often the inflexible principle of non-intervention has compelled them to refrain from doing what their own humane instincts would have prompted them to do, none could speak more eloquently than themselves.

Now, thanks be to Him who maketh even the wrath of man to praise him, if I interpret aright the new policy of the British government, that feature at least of non-intervention is for ever at an end. There will be no more Syrian massacres, no more holocausts of human victims in Hasbeiya, Deir el Komr and Damascus. Humanity and policy will now concur, in the good providence of God, under the benign sway of a Christian queen, in restraining that "remainder of wrath" which has so often burst forth like a pent-up volcano.

These and many other incidental benefits, which time will not allow us to mention, will no doubt flow from the new order of things now being inaugurated in the East.

Well does it become us to inquire in conclusion, What are the moral and religious obligations arising from this state of things which rest upon the Christians of Great Britain and America?

A great work has been initiated by the missionaries, American and British, already on the ground. It will be the duty of the American churches to increase the number of their missionaries, to supply their colleges and seminaries with an able, experienced and devoted corps of instructors; to push forward the work of missionary itineracy; to increase the efficiency of the press and the extent of Bible distribution; to train a native ministry; and in every way to meet the invitations of Divine Providence, and enter the "wide and effectual doors" which are opening on every side, even though there be "many adversaries."

It is not an easy task for me to suggest what are the duties of our British brethren and sisters in a crisis like the present in the East. Would that my feeble voice could be heard among all those who love our Lord in sincerity, calling upon them to pray earnestly for the salvation of the perishing in that interesting land! See

to it, Christian men and women, that the present guarantees of religious liberty be carried out in very deed—that converts to Christianity from every sect and nationality in that empire be assured of protection and liberty to read and practice the word of God. Give a cheerful support to your own brethren and sisters who are engaged in various parts of that empire in preaching the gospel and educating the young.

You would have rejoiced to see a sight which greeted my eyes on the 11th of last April, when I met on the premises of an English lady in Beirut a company of Arab girls assembled to bid me farewell on my departure for America. *Fifteen hundred* Arab girls, from the ages of six to sixteen, stood around me, three hundred of them Mohammedan girls. One after another the different schools sang hymns of praise to Christ, and at the close of a brief address to them in Arabic we united together in prayer. Just before that I had received a

farewell letter signed by eight hundred and seventy-five Arab Sunday-school children, bidding me an affectionate farewell. Shall not these Christian laborers and enterprises be sustained?

In the new growth of the missionary and educational work in the East new endowments, new scholarships and new buildings will be needed. If the demand for schools and books has been great and increasing under the old régime, what may we not anticipate under the new? The demand for the English language and an English education, already great, will become greater year by year. Heretofore British Christians have wisely preferred to aid the existing American missions in the Turkish empire, instead of complicating the work by establishing separate missions of their own. We rejoice in this proof of fraternal confidence and Christian love. Let us work on thus together. Let the two great branches of the christianized Anglo-Saxon race go

hand in hand to the great work assigned us in the evangelization of the Mohammedan world. Let us go on in the Spirit of our Lord and Master, which is the Spirit of love.

We have thus sketched in rapid outline the salient points in the relations of Islam to Christianity. God has been preparing Christianity for Islam, and now he is preparing Islam for Christianity. The problem now demanding the attention of the Christian Church and the Christian ministry everywhere is, How to give greater efficiency to missionary agencies already employed in Mohammedan countries, and how to bring new forces and appliances to bear upon Islam.

The Christian Church cannot regard with indifference the welfare of one hundred and seventy-five millions of our race. The moral degradation, the spiritual blindness, the deep religious needs of so many men, the pitiful

condition of Moslem women, the want of all that we hold dear and sacred in the Christian home, and the utter lack of anything like a provision for human redemption,—should awaken our deepest sympathies and enkindle new zeal in every Christian breast.

We have only begun to work for the Mohammedan world. The prospect is cheering. God's word is ready; the promises of Christ are ours; God is overturning among the nations, and every turn in the wheel of providence moves the nations forward, while Mohammedan prestige and power sink rapidly out of sight. In the Russian war the greatest enemy of the Moslems inflicted one crushing defeat on the political power of Islam, and in the Afghan war England, the greatest friend of Islam, has inflicted another. Christian missions are planted in and around the very citadels of Islam. Converted Moslems in India are ordained ministers of the gospel. Thousands of Moslems in Turkey have purchased the

Christian Scriptures. Church-bells from Christian edifices are echoing the very muezzin-cries from the minarets of towns and cities. Mohammedan pashas are sending their sons to Christian schools and colleges, and hundreds of Mohammedan girls are being educated by Christian teachers in the pure morality and the inspiring hopes of the gospel. One thousand Mohammedan girls to-day are receiving instruction in Christian schools in Syria alone.

In conclusion, I know of no better summary of the crowning, imperative want of the Mohammedan world, and of all the missionaries who are engaged in laboring for its conversion to Christ, than that contained in the terse expression of my own beloved instructor in the Union Theological Seminary, the now sainted Henry B. Smith, contained in the synopsis of his *System of Christian Theology*—the belief in "an incarnation in order to a redemption." This

is the great truth which Mohammed utterly failed to grasp, and which his followers for twelve centuries have been groping after in vain.

Let every Christian missionary insist upon the great scheme of redemption, the atoning sufferings and death of Jesus the son of Mary; and when the Mohammedan feels, as many have already felt, that he is a lost sinner and under the righteous displeasure of an offended God, he will gladly and gratefully take refuge in the conviction and the faith that man needs a Saviour from sin, and that Jesus the son of Mary in order to be a Saviour must also be the *Son of God.*

A famous Bedawin sheikh from the land of Bashan once visited Beirut, and asked permission to see the American steam printing-press. I took him through the various parts of the building and showed him the processes of type-casting, type-setting, electrotyping, lithographing and

bookbinding; and at length we entered the press-room. He stood with his Bedawin companions gazing in mute wonder at the steam-press with revolving cylinder rolling out the printed sheets with the greatest rapidity and precision. He stood in silence for a time, and at length turned to me and said, "Khowadja, you Franks have conquered everything but death. In that respect you and the Bedawin stand on a level, for death conquers us all." I replied, "Yes, we are conquered by death, but there is One who has conquered death for you and for me—our Lord and Saviour Jesus Christ."

My brethren, that is the gospel which all men need. That gospel of salvation through Christ let us preach at home and abroad, until the kingdoms of this world are become the kingdom of our Lord, and he shall reign for ever!

THE END.